1:Lipkind E-5 (1937) 1948 SP9 Caraja SP9

pushing aside a door of plaited palm. Every married woman in the family cooks at her own fireplace, which consists of two lumps of hardened clay. Mats used for sleeping and sitting are spread over the entire floor. Wooden stools (fig. 19) may also be found. Bows, arrows, and rattles

FIGURE 19.—*Carajá* wooden stool. (Redrawn from Ehrenreich, 1891 b, fig. 13.)

are shoved into the wall thatch. Baskets, used for storing such things as tobacco, urucú, and feathers, are hung by a string from the ridge poles. Large baskets containing vegetables lie on the ground next to the thatch.

The dry-season house is identical in form but smaller and of flimsier construction. Thatching is looser and the walls are thatched only about halfway to the ground, the north and west sides often being left completely open. The dry-season village is generally constructed on a long beach and, as the site grows dirty, is moved along the beach. The ground plan of the dry-season village is identical with the rainy-season village.

DRESS AND ORNAMENTS

The most prominent facial decoration is a blue-black circular scarification about an inch in diameter over each cheekbone. The ears of infants are pierced and an ornament consisting of a small polished capybara tooth with a feather attached is inserted. A common ear ornament for children is a mother-of-pearl disk with a cut feather fringe set on a blackened thin rod. In a perforation of their lower lips, men wear wood or bone labrets of a variety of shapes (pl. 21; fig. 21, *a*), each assigned to a different age grade; old men use simple wooden plugs.

Men wear their hair long, winding it round a plaited cotton rope reddened with urucú. Women wear their hair about shoulder length.

Armlets crocheted of cotton are worn at the wrists and just above the elbow; similar ornaments are worn just below the knee and at the ankle. These are worn particularly by children and are supposed to aid growth.

/33/

304 While the patient convulsively clasps a pole, the points are
757 pressed deep into the skin of the ailing part of his body, and it is scratched open in various directions with quick movements. The blood is scraped off with strips of palm leaves, the wounds rubbed with sand in the bath. It is said to be not uncommon that pulverized pepper is applied to increase drainage.

Even when there is no special suffering, such blood-lettings are done from time to time on legs and arms, "in order to strengthen muscle power."

753 The belief common to all primitive peoples that sickness,
171 as well as death, is something highly unnatural and comes about only through the influence of hostile powers, which the witch doctor alone knows how to ban, prevails among the tribes of South America in such a completely similar manner that everything known about it from one people also holds without additions
[114] for the others. One need only refer to the lucid, exhaustive presentation by Im Thurn (1), to which there is hardly anything to add.

1. Im Thurn, op. cit., p. 328 ff.

756 Among the Karaya the rank of witch doctor (kahetebädõ, according to Spinola hori), of which every village possesses several, does not belong to a closed caste any more than it does among the Xingu tribes.

Anyone who is willing to undergo the required mortifications can become a sorcerer. Nervous individuals, epileptics, etc. are, of course, especially suited for it. Even women can attain this office.

789 We had no opportunity to observe the medicine man treating
791 the sick, but did observe him in his no less important activity
[206] as rain conjurer. He stepped ceremoniously in front of the hut, holding a tobacco pipe in one hand, in the other a long switch with thornback spines stuck on the tip. His face turned toward the heavens, he uttered inarticulate sounds in a loud voice, again and again blew smoke towards the clouds, then mumbled, swinging his staff around his head, incomprehensible words

/33 cont./

789 791 with incredible volubility, and finally made thrusts with grim gestures in the four directions, shouting: bobuto! disperse! It is therefore exactly the same procedure that Boas observed among the Central Eskimos (2). If the rain comes down in spite of this,

2. Petermann's Mitth., 1887, p. 309.

the conjurer chews up a root and spits the pieces into the air, naturally only when the storm is nearing its end.

754 If the sorcerer wishes to harm an absent person, he uses a small bow (šibate) to shoot an arrow with two snake teeth at the tip in the direction where he suspects that his victim is. The latter is then overcome by an incurable sickness.

Animism. Masked Dances.

791 Although so few details about the religious beliefs of the Karaya are known, it can already be determined that the animistic world-view, as the lowest form of religious life, manifests itself among them in exactly the same way as among other better studied South American tribes.

For them, too, the phenomena of half-life in sleep, the extinguishing of all vital activity in death, and dreams and visions are proof of the presence of a spirit world separate from the material substratum, in which every individual, human as well as animal, who, according to Indian belief, differ from each other only in their physical form, has its immaterial phantom.

754 828 [794] They know from experience that in dreams the spirit leaves the body of the sleeper to wander about and to meet other persons or spirits; they know further, even if it is only through suggestive influencing, that the witch doctors, gifted with higher powers, can at will put themselves in a sleeping state, in which their souls fathom secret matters, enter into animals in order to frighten and to injure enemies as "werewolves," and, in short, do all those things by means of which shamanism everywhere knows how to secure its influence in uniformly recurring fashion.

/332 cont./
535 Araguaia (Central Brazil)/" (2).
796
[113]

2. Jahrbuch des städtischen Museums für Völkerkunde zu Leipzig, Vol. 3, Leipzig, 1910, pp. 97-122.

346 I should like only to make a few remarks here about the
532 mask huts. Castelnau mentions and illustrates (Vue et scènes, Paris, 1853, Plate 8 and text page 7) in the first Sambioá village an almost semicircular, vertical palm-leaf wall, the convex side of which is turned toward the village. In the open space stand about ten dance masks. Beside this there is a framework of poles which consists of several oblique poles stuck in a circle, from the center of which projects a long pole bearing a bunch of leaves at the end. These two structures are shown somewhat larger on page 9. In front of the palm-leaf wall are two dancers who have placed the masks on their heads. The way they are portrayed (the absence of the leaf-aprons and the way they are leaping about) proves that Castelnau was not present at the dances. Ehrenreich also reports on such semicircular compartments for masks, and, to be sure, also among the Karajá ("Beiträge," p. 34). I never saw such compartments, but only the house-like mask huts described by me.

775 About the world beyond, the Karajá were unable to give me any information. Allegedly the deceased go to the heavens.

787 Dreams, which are said to be very frequent, are regarded as reality. For example: "If someone dreams that a relative of his has died, he gets into his boat and rides there, in order to see whether it is true." (Kurisí.)

• 789 Magic (lŏbūnĭ) of all kinds is very widespread; even enlightened Karajá still firmly believe in its effect. It is believed that through /333/ manipulations natural events (rain) can be influenced or that other people can be harmed through magic.

Rain magic is very common; everyone can use it, everyone has the apparatus necessary for it. I obtained several of these.

/333 cont./

•789 hĕtjiwă. Two small cane rods are tied together; on the front end, feathers are glued onto a layer of wax. The rods are cut off; their actual length is approximately one meter (Ill. 182a). People shake such instruments toward the clouds in order to drive away rain.

A second apparatus consists of two switches about 50 centimeters long, which are tied together (Ill. 182b). The thick, black switch is called kŏŏlũnĭ; the thin, light one,

Ill. 182 a, b.
Rain magic.
a) 2 cane rods (cut off),
b) 2 switches.

Ill. 183 a, b.
Eye magic (a) with brush (b).

Ill. 184 a-c.
Fever magic (a) with constituent parts (b, c).

[954] →

nŏhõdãmŭdă. With the two, one beats upward against the clouds.

hŭlălălăhĕdŏ (kŏwōlŭ) consists of a simple switch. Its use is said to be familiar to only a few initiates. Kurišĭ demonstrated the apparatus to me when rain threatened sitting in the boat, he silently beat with it horizontally downstream, as though he wanted to drive the rain clouds there.

/333 cont./

789 In order to be able to see at night, one paints on the eyelids with the brush (Ill. 183b) /334/ some of the substance obtained from the jequitiba fruit (Ill. 183a).

751 As a protection against arrow shots one glues, by means of wax, a scraped bowstring as disks approximately ten centimeters in diameter onto both breasts.

754 In order to induce fever in others, one rubs together in one's hands some of the substance in the little bag (Ill. 184a) and rubs it into the hair of the opponent during a dispute. One protects oneself by washing it off the hands. The constituent parts out of which the substance is made are shown in Ill. 184 b,c; they are, first, a bundle of brown fibers and then a yellowish dried shell, both of which are ground and mixed with charcoal. They did not want to tell me the name for this magic remedy, just as they were generally afraid to let me have these things, since I could, of course, have used them against the seller himself. I had to pack them away immediately before their eyes; otherwise they could not be obtained.

There are various means for killing another person. /Ills. 185 and 186 appear here./ A monkey penis is plaited out of bast (nõõ krãõbẽ, Ill. 185 a, b) and secretly planted on the enemy, who must then die.

The magic arrow (bòlõhẽ) consists of a wooden rod 21 centimeters long and surrounded with a layer of wax, which is completely covered with little red feathers. The point is formed by a bone splinter. Actually, the arrow should consist of gibate cane and the point of a ray spine. Apparently the Indians altered the instrument so that I could not do any mischief with it. With a small bow the arrow is shot at passersby; the person in whose direction the arrow comes to rest must die (Ill. 16 a, b). There is no antidote against this magic.

The electric eel (kũõlũnĩ, hẽtjĩwã̃) consists of a mixture of pounded bones of the electric eel, charcoal, and wax, which is put in fish form and little red feathers are glued over it. Two mother-of-pearl disks serve as the eyes; a white cotton ring adorns the neck (Ill. 186a). One holds the /335/ rear end of the electric